

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY STEPHEN COOKE.

NO. 35

NEW-HAVEN, JANUARY 23, 1836.

VOL. XX

RELIGIOUS INTELLIGENCER,

PRINTED BY NATHAN WHITING.

PUBLISHED

BY

STEPHEN COOKE.

CONDITIONS.

TERMS—It is the design of the Publisher to issue the Work in both the pamphlet and news-paper forms. Each form will be issued every Saturday. The pamphlet form, pagged and folded for binding; each sheet making sixteen large octavo pages, or 8:32 pages in a year, with an index at the close. As hitherto, it will be exclusively religious; to suit the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who while they have other papers of secular intelligence, wish for one exclusively religious for sabbath readings. The news-paper form will contain more than five columns of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

To city subscribers, delivered \$2 50.—To mail subscribers, \$2 in advance; \$2 50, if not paid in six months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 23, 1836.

MISSIONARIES CAN SUPPORT THEMSELVES.

This is sometimes said as an apology for withholding contributions for the support of missions, and said with an air of wisdom which seems to set at naught the judgment of the great and good men whose best thoughts have for years been devoted to the subject. But the most charitable construction which we can put upon it is, that it is made in ignorance; and what right has ignorance to dictate? Missionaries can support themselves! What are the circumstances in which a missionary is placed? Look at the missionary in one of our new settlements. He commences his labors where there are few, if any, of the organizations pertaining to civil and

and religious communities. Every thing is in its infancy; and every thing is to be done. There is an amount of labor, which he feels obliged to perform, double to that of the ministers of an older settlement. In addition to the labors and responsibilities with which he is particularly charged, he is perhaps surrounded by a large extent of territory, of scattered population, that are entirely destitute of the ordinances of religion. He is the only minister near them. They are constantly making appeals to him—appeals so urgent that he cannot resist them, even though he must relinquish some of his labors at home—to furnish them an occasional opportunity of hearing the Word of God. In these circumstances, without the ability, for want of time and strength, to do one half what he wishes to do, and what imperiously needs to be done, shall he suspend his appropriate labors for one half of his time to procure a subsistence for his family? Is there any thing in the shape of good sense in a plan of missionary operations that would oblige him so to do?

And the foreign missionary is surely in no better condition for providing for himself. He is surrounded, not by hundreds and thousands merely, but by millions, who are perishing in sin. Their abominations are enough to move him, if he needs any excitements, to every possible effort for their benefit. There is no measure to his daily task but the extent of his ability. He must operate upon as many minds as possible to-day, to-morrow, and every day; and after all, faint and weary with his toil, and almost disheartened at the prospect before him, he sends back to the land of his nativity the cry for help; for without it, millions, notwithstanding his greatest efforts, must perish without having so much as heard of a Saviour. Is there, we repeat the inquiry, any thing like good sense in saying that, in circumstances like these, he shall suspend his professional labors for one half of the time to procure a subsistence for himself and his family?

MISSIONARIES GO TO MAKE MONEY.

The imputation of a mercenary spirit to these self-denying servants of Christ, is a shameless abuse of goodness; and the man who makes it deserves the censure of every virtuous mind. He is probably a sordid wretch, incapable of being influenced by any higher consideration than selfish gain, and he thinks every body else must be as mean as himself. This is the best construction we can put upon the charge—that it originates in a sordid, selfish spirit. We give it this con-

struction, supposing that he who makes it really believes what he says. If he disbelieves it, his charge originates in a malicious spirit, and shows him still more depraved.

Is he who makes it possessed of human affections, and has he ever witnessed the sundering of these tender ties of humanity when the missionary leaves his friends and home forever to go to the heathen?—when friends and kindred are gathered around him to take their last and long farewell, and a parent's heart is breaking in agony as she gives her last embrace to the child of her love, perhaps the only object of near affection in her widowed solitude?—Who has seen him sundering these strongest cords of earthly affection, and going away from all the endearments of home and civilized life forever, and can yet believe that he is moved by no purer and nobler motive than sordid gain? Especially when it is seen that he has left a home, as is often the case, at which, if the gratifications of wealth were his supreme delight, he had more than he could enjoy, and all this he not only leaves, but leaves it in the treasury of the Lord; and only asks and expects of it a bare subsistence, while he gives himself to the service of the Lord. Shall it be said that the man who will forego all these enjoyments, and as he leaves the shores of his country, sees all these gratifications receding from his sight forever, with no other prospect before him in the land of his destination but the sickening degradation of heathenism, and his only cheer the pleasure of doing good, till death shall finish his toil?—shall it be said that he is influenced to all these sacrifices and toils by the mere hope of mercenary gain? Who is the man base enough to make so slanderous, and withal so ridiculous a charge as this? The truth in the matter is, and every intelligent man understands it, that the most rigid economy is practised in all the appropriations of charitable funds. No missionary receives more than sufficient to procure him the ordinary comforts of life, and often is he obliged to forego even these. He expects no earthly reward. But he soon receives a better reward than earth can give him. For his wearied nature usually sinks to rest with a few years of suffering and toil.

WE KNOW NOT WHERE THE MONEY GOES TO.

It passes through many hands before it gets to the object for which it was given, and most likely a good part of it is lodged by the way. Sometimes this charge assumes a more open and palpable form, and it is said that these charitable institutions are a scheme of the clergy for their emolument. They make a fair show of being influenced by a benevolent spirit. Their *ostensible* object is to send the gospel to the heathen—to do good to their fellow men, but their *real* object is to benefit themselves: and but a small proportion—just enough to keep up appearances—ever reaches the objects for which it was given.

Here is a charge of no ordinary magnitude. It represents the whole body of the clergy as combined in an unholy league, to impose upon the credulity of their people, to beguile them of their money. It represents them as receiving these offerings of the church,—consecrated by their prayers, and embezzling it for their own use.

In this charge are involved all the clergy in the land, especially all the *Presbyterian* clergy. Now who believes that the clergy are the villains which this charge makes them? Who believes that they are guilty of all this hypocrisy, and treachery, and baseness, and deep guilt—for the crime is sacrilege—you can hardly conceive of one greater—who believes they are guilty? Who believes it, unless it be the man who is conscious of a disposition to do the very thing himself if he had the opportunity, and judges others by himself? Who else believes it but the very man who makes the charge?

But this is not only a reproach against the clergy, it is also a most uncomfortable thrust against all the dupes of their treachery. Every man who contributes a shilling to any of these benevolent institutions, is an object of their ridicule. Their language virtually to him is, you don't know where your money goes to. It must probably never reaches the object for which you bestowed it; and you are a great fool for giving it. Really they who have made such contributions, and who were designing to do it again, ought to feel very much obliged to these knowing ones for bringing to light this iniquity, and telling them they are imposed on.

But just in a single word see how ridiculous is the charge. Who ever heard of an instance, of so large a body of men as the whole number of clergy in our land, or even the clergy of our denomination, whose views and efforts could be brought to harmonize on a subject like this? Would it be practicable for a combination of this sort to advance a single step without the truth coming to light? Combinations for political purposes, for instance, seldom advance very far without having their measures exposed. Some one, disappointed in not receiving of the loaves and fishes according to his expectations, or disgusted with the management, or becoming better informed, believes their management to be wrong; from some cause or other, some one will soon develop their proceedings. Even masonry, guarded as it was from exposure by the most fearful oaths, could not remain concealed. And is it so that the clergy can form a combination, for a purpose too such as has been represented, and go on with their measures harmoniously for years, with no disaffection, or disagreements, or exposures? Is there not so much as one honest man among the whole number, and if there were would he not make an exposure? Is there not a single simpleton among them? and if there were would he not in some unguarded moment let it out? If there were only one honest man, or one fool in the whole number, the fraud would be sure to be exposed.

If such a charge as this deserved a *sober* refutation, we might say that these benevolent institutions are not exclusively entrusted to the management of the clergy. They have had good sense enough to foresee that there would be men base enough to make such charges if they could do it with any show of plausibility, and they have very prudently committed a great part of the management to other hands. We ought not to say however, that this is the only or the principal reason why laymen participate in their labors and responsibilities. The business of converting the world does not belong exclusively to the clergy, and a good proportion

of the
co-op-
tion,
port-
men-
know-
the pu-
the m-
Not
be exp-
report-
the lan-

A v-
of the
the m-
the in-
that in-
fibres
living
thread-
by win-
strength-
be of
the la-
thread-
to the
it can
other,
of the
broke
ed.

The
they a-
little in-
fore th-
think
ware o-
the chu-
ment r-

The fol-

of the members of their churches feel so, and cheerfully co-operate with them. So extensive is this co-operation, that not a single benevolent society of much importance in the land is conducted exclusively by clergymen. Other men—great and good men—men who are known to the public, and who have the confidence of the public in every other concern—have a good share of the management of these institutions.

Not a dollar of all the offerings of the churches can be expended without their approval; and they publish reports every year and scatter them in thousands through the land, which show how every dollar is expended.

STRIKING ILLUSTRATION.

A valuable minister of the gospel recently made use of the following illustration to impress on the minds of the members of his church, that they ought to exert all the influence they have on the side of Christ,—however that influence may be. Suppose, said he, that the small fibres of which a cable rope is composed, were each a living creature, and suppose that one of these fibres or threads, when the anchor is cast out, and the ship tossed by winds and waves, should say, I will not hold, my strength is small, it will not bear an ounce. It cannot be of much consequence, that it be exerted in holding the largest ship; I will let go; and so that fibre or thread lets go. Another reasons in the same way, comes to the same conclusion, that its strength is so small that it can be of no use, and lets go, and so another and another, until two thirds of them have let go, and the rest of the fibres or threads composing the cable rope are broke in twain, and the ship driven ashore and wrecked.

The application is obvious. Let Christians, when they are disposed to imagine that they can have but little influence—too little to be of any use, and therefore they will strive to exert themselves none at all, think of the fibres or threads of the cable rope, and beware of letting go, lest for want of these little influences the church is driven from its steadfastness; great detriment received, and souls lost.

"THE FIELD IS THE WORLD."

The following is from the recent poetical work of James Montgomery, "The Port Folio."

Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

Beside all waters sow,
The highway furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots, 'tis sown;
Go forth, then, every where.

Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever sown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou can'st not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garner in the sky.

Thence, when the glorious end,
The day of God is come,
The angel reapers shall descend,
And heaven cry—"Harvest home."

THE LAST THURSDAY OF FEBRUARY.

This is a day set apart by Christians very extensively as a season of fasting and prayer for revivals of religion in our Colleges and various Seminaries of Learning. To the bands of youth assembled in them are the eyes of the Christian world turned, and upon their future labors, as the instruments of the world's conversion, are the hopes of the church suspended. The few missionaries who are now in the field, are only pioneers of the host that must follow. All that can be expected of them is just to explore and find out the desolations of the heathen world, and having prepared the way for others to enter into their labors, to seal their testimony to the importance of the missionary cause by laying down their lives in the land of the heathen. They expect to do little more than this. They tell us that unless the number of Missionaries be increased an hundred fold, the heathen must, for generations to come, as they have for generations past, go down to the grave unenlightened and unblessed. And seeing and feeling the wants and the woes of the heathen world they are continually sending back to America the cry Come over and help us. Whither are they to look, from whence are they to hope that God will bring the men for this great field of labor if not from the churches of America?—from the young men now in our seminaries of learning?

Rev. Dr. Scudder, Missionary at Ceylon, shows his views and feelings in this matter in the following note to the Secretary of the Am. Education Society.—"On the night of the 28th of Feb. last—the night following the Annual Concert of Prayer for our Colleges, I retired as usual to my couch, but it was not, as it appears, to sleep till morning. About midnight I left it and retired to my study to lay the case of the young men belonging to them again before the Lord. It was at that time I came to the following determination: Resolved, in divine strength, that I will pen something for the young men in our Colleges and seminaries of learning, who are not pious, and if it approve itself to my mind, will send it to the U. S. of America, with the request that a copy may be sent to each of them."

He sent, as the product of that resolution, an address to this class of our youths, an abstract of which we subjoin. We give it a place in our paper not merely for the perusal of those to whom it is particularly addressed, for our paper will probably reach very few of them, but we publish it that we may by this means call the attention of our churches to the subject, and invite them to remember the day. The churches have a duty to perform in relation to this matter. The appeal of this devoted Missionary to our youth, to consecrate their learning and talents and lives to the service of Christ, appropriate and forcible as it is, will never avail to that end, with a single individual, if it be not accompanied and made efficacious by the Spirit of God. We misjudge altogether if we suppose that the lofty aspirations of these high-minded youth will be brought low,

and their pursuit of earthly glory given up, by any human appeal. We forget the strength of human depravity if we suppose that any thing less than a divine influence can subdue it. Our hope is in God. Let our prayer be for the converting influences of His Spirit in our seminaries of learning. Let the churches remember these youth in their daily supplications and remember them particularly on the day appointed for united prayer for their conversion and consecration to the service of the Redeemer.

MY DEAR FRIEND,

You may think it rather a singular circumstance, that one who is above 12,000 miles from America, and who is moreover a total stranger, should be the author of a letter to you. But pass by this and kindly bestow your attention upon what I have to say.—This is the day which has been set apart by many Christians, as a day of fasting and prayer in your behalf. There are various reasons, which, as they think, imperiously demand such a course of procedure. Several of these I will mention.

In the first place, they feel that you are waging a warfare with your Creator, which they exceedingly desire to see terminated. God has set up a kingdom in this world, and commanded you as one of his subjects to render him your obedience. The essence of this obedience consists in an entire surrender of the heart to him, and an aim to glorify him in every thought, word, and action. Neither of these have you done. Consequently, you are in a state of enmity with him.

In the second place, they feel that such conduct will be disastrous only to yourself. God will maintain his authority; and the warfare in which you are engaged, will certainly end in your defeat and utter ruin. You have an instructive exhibition of the consequences of such a warfare, in the angels who kept not their first estate.

In the third place, they feel that you are acting a part, which even you, in your moments of proper reflection, will acknowledge to be exceedingly *ungrateful*. God is your creator, your preserver, your bountiful benefactor. From your earliest years to this moment, he has caused your cup to overrun with blessings. You are alive and well this day, while many who commenced life with you, have been cut down and consigned to everlasting burnings. Great however, as these mercies are, they are small when compared with the great spiritual benefits conferred upon you. When you was under sentence of everlasting condemnation, he parted with his only begotten Son to die for you.

In the fourth place, they feel that your conduct is not only *ungrateful*, but highly *criminal*. Tell me, For what were you made? Let conscience, let reason furnish the reply in the secrecy of retirement; when none but the eyes of Him who created you, are upon you. Look at yourself, an intellectual being, made in the image of God, and destined to immortality. What do you conceive was the design of God's creating you and endowing you with such powers? was it that you might live for self, that you might promote your own aggrandizement, that you might obtain the applauses of your fellow men?—No.—But that you might *glorify God and do good to others*. Will a man rob God? Yet

he who withholds from God his affections and services, robs him of his due. Oh, beware how you any longer pervert the talents God has given you. Remember that your day of reckoning is just at hand.

In the fifth place, they feel that you may become much happier by embracing the Saviour, than you can be in your present situation. The worldling would fain persuade you, that Christians are gloomy, unhappy beings, and that happiness is to be found only in his ranks. But you must remember that he is very unfit to sit in judgment upon things of which he knows nothing. Were a Hottentot to see a Herschel so engaged in his contemplations of the heavenly bodies, as to be lost to every object around him, he would be ready enough to pronounce him a madman. Let him, however, enjoy his intellectual feast for an hour, and he would long to be a participant in his joys. The worldling must taste of the pleasures of religion, before you are to pay the least attention to his opinion. Nothing, my dear young friend, can be more preposterous, than for one who has no other portion than this world, to talk of enjoying happiness. Go to the death-beds of those who have given the pleasures of the world a full trial, and learn their utter vanity. "Their departure is without peace. Clouds of horror lower upon their closing eyelids, most sadly foreboding the blackness of darkness forever. When the last sickness seizes their frame and the inevitable change advances, when they see the deadly arrow aiming at their heart, and feel the invenomed shaft fastening in their vitals, alas, what fearfulness comes upon them; what horrible dread overwhelms them. How do they stand shuddering and aghast upon the tremendous precipice, excessively afraid to plunge into the abyss of eternity, yet utterly unable to maintain their standing on the verge of life."

"O what pale reviews, what startling prospects conspire to augment their sorrows. They look backward and behold a most melancholy scene. Sins unrepented of, mercy slighted, and the day of grace ending. They look forward, and nothing presents itself but the righteous Judge, the dread tribunal and a most solemn reckoning."

When you have witnessed the end of the wicked, go to the sick and dying chambers of Christians, and learn the pleasures of religion. "I am going to mount Zion," said the Rev. Dr. Payson, "to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it, but the river of death, which now appears as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder, why God should

deign
heart
to my
rate of
tion."

In
may,
of gre
you m
evil or
bad, th
forever
is good
induce
Especially
pel, it
very la
rescuing
(the He
for this
induced
of the
his stre
cross.
me in
wonder
der not
years.
ral, int
enslavi
nations
od in a
in this
them t
such be
dark t
them t
your ta
well qu
the hap
under
of pea
join w
known
burning
Eternit
for one
living f
And
fiction
little w
tribunal
meet th
against
on his
it of h
done w
I have
and aft
the thou
always
ly come
the jud
sink an
with n
blood o
"Depar

design thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."

In the sixth place, they feel persuaded that you may, by embracing the Saviour, be the instrument of great blessings to others. In whatever situation you may be placed, your influence on the side of evil or good may be immense. If your example is bad, thousands may perhaps imitate it, and curse you forever in the world to come. If on the contrary it is good many by seeing your good works, may be induced to glorify your Father who is in heaven. Especially, should you become a minister of the gospel, it is believed your sphere of usefulness may be very large. You may be made the instrument of rescuing multitudes from the wrath to come. O that the Head of the church would set his seal upon you for this purpose. O that you might from this day be induced to count all things as loss for the excellency of the knowledge of Christ Jesus the Lord, and in his strength resolve to become an ambassador of the cross. I would that you might even resolve to join me in preaching Christ to the Gentiles. Do you wonder that I feel and express such a desire? Wonder not. I have been in a heathen land for many years. My eyes have witnessed the most abject moral, intellectual, and physical degradation; the most enslaving idolatry, and such vile and polluting abominations, that I dare not even mention them. Involved in all this wretchedness, are hundreds of millions, in this eastern world, without an individual to afford them the least help. I think of my native land for such help—for those who will come to pour upon their dark minds the light of heavenly truth, and point them to the Lamb of God. Here is a wide field for your talents, your learning, your influence. Who so well qualified as you for diffusing through the world the happiness and glory of the gospel, and bringing it under the dominion of its lawful Prince, the Prince of peace? Come, my dear friend, join with me, join with others, in efforts to make Jesus Christ known; to save immortal souls from everlasting burnings. O that you felt the force of this motive. Eternity will show the folly, the vileness of living for one's self, and the dignity, the blessedness of living for the good of others.

And now, my dear young friend, I bid you an affectionate and lasting farewell. It will be but a little while before you and I are summoned before the tribunal of the Judge of all the earth. When we meet there, if this letter should rise up in judgment against you, *as it certainly will*, if you are found on his left hand, I think you will give me the credit of having acted the part of a kind friend, and done what I could for your spiritual welfare. What I have written, will perhaps be hastily read by you and afterwards unheeded, uncared for, and but little thought of. This indifference, however, cannot always last. *Your seasons of reflection will certainly come.* If not in a dying hour, they will be in the judgment day, and they will make your heart sink and almost die within you, when in common with all, whose sins are not washed away in the blood of the Lamb, you hear the awful sentence, "Depart, ye cursed, into everlasting fire, prepar-

ed for the devil and his angels. And when millions and millions of years shall have rolled away, and you are constrained by the gnawings of the worm which never dies, and by the torments of that fire which never is quenched, to lift up your voice and say, How long, O Lord, yet how long; and when the voice of infinite justice proclaims FOREVER, with what wailings and bitter lamentations, will you look back and remember the transactions of THIS DAY, when you deliberately and voluntarily chose the world instead of the Saviour as your portion.

For the Religious Intelligencer.

AMERICAN EDUCATION SOCIETY.

Rooms }
A. E. S. }

The usual Quarterly Meeting of the Board of Directors of the American Education Society was held on Wednesday, Jan. 13, 1836. Appropriations for the quarter were made to *seven hundred and sixty-eight* beneficiaries, in *one hundred and seven* institutions of learning and theology, to the amount of nearly *fifteen thousand dollars*; about *one thousand dollars* more than were appropriated the Quarter before. It should be mentioned that many of the beneficiaries do not apply every Quarter, and that subsequently they do apply and receive double appropriations. The importance of this Society, and the necessity of making greater efforts to sustain it will be obvious to all upon suitable reflection. The friends of Christ and of mankind, are earnestly requested to ponder with deep seriousness the following facts and considerations.

1. The preaching of the gospel is the grand instrument which God employs in the salvation of men.
2. There are in the United States between three and four thousand churches of the different evangelical denominations, which are destitute of the settled ministry, and at the least calculation six millions of people, who are either not at all, or but very partially, supplied with the means of grace; and, in other lands, there are six hundred millions who have never yet heard the glad tidings of mercy through a crucified Redeemer.
3. To supply merely the increase of population in the United States, which is about four hundred thousand a year, allowing only one minister to a thousand souls, and also the removals of ministers by death, which are about one hundred and fifty every year, would require annually about five hundred and fifty ministers.
4. Between two and three thousand ministers of suitable qualifications, in addition to those now in the field of service, might immediately be employed in the pastoral and missionary work in the United States alone, could they be procured. Home Missionary Societies are greatly retarded in their progress for want of laborers.
5. Foreign Missionary Societies are in danger of disastrous delays, if not of being brought at once to a stand, in their operations, for want of a sufficient number of men to be employed as missionaries. Such is the demand for efficient ministers of the gospel.
6. To assist in meeting this demand is the great object of the American Education Society. It affords limited aid to indigent pious young men while preparing for the ministry, in a way to strengthen their motives to personal efforts, and promote their intellectual and moral energy.
7. It has assisted in all more than two thousand four hundred young men while pursuing their studies, and there are now in the ministry rising of seven hundred who were once under its patronage. It is furnishing assistance the present year to about eleven hundred beneficiaries, and these are increasing every quarter.

8. A large number of hopefully pious young men are found,—the fruits of revivals of religion, and of the blessed instruction which is so extensively given in Sabbath Schools and bible classes,—possessing promise-talents, who are restrained only by their indigence from obtaining an education for the ministry.

9. It is believed that prayer,—fervent, importunate, persevering, believing prayer,—offered in the family circle, in the social meeting, at the monthly concert, on the Tuesday immediately succeeding the first Monday of every month, and at the annual concert of prayer on behalf of colleges, will be effectual to the conversion of multitudes of young men, who will ultimately become preachers of righteousness.

10. Nothing now seems to be necessary to secure in a short time a host of faithful laborers for the harvest, but the funds requisite for meeting the necessary expenses of an education. These are wanted. To enable the American Education Society to carry forward the large number of young men who are now under its patronage, and to encourage others who are constantly applying for aid, much larger sums must be contributed than have ever been paid into its treasury.

11. The Society is now in debt to the amount of seven thousand dollars, and this debt is accumulating.

12. But why is the Society in debt, and why is the debt accumulating? Because the Directors of the Society cannot say to the young men under patronage, No further assistance can be afforded; you must give up your hope of bearing the message of salvation to perishing sinners, and return to your former occupations. The Board had given a pledge to sustain them, and they must redeem it. Other young men, too, of good talents, who, it was believed, had been converted, and inspired with a desire to preach the gospel, solicited aid and received it. Could assistance be refused? No. The Directors dared not refuse it in consequence of the loss of souls which might be occasioned thereby, and the fear of incurring the displeasure of the church, and also the displeasure of the Great Head of the Church.

13. And now they call on the Christian community for means to enable them to meet their engagements. They do this in confident expectation of receiving the assistance needed to relieve them from their embarrassment.

14. To those who may be disposed to afford assistance, the following methods are suggested:

1. Let persons who have the means, make donations to the Society, as the Lord hath prospered them.

2. Let those who can do it, establish temporary scholarships, or make themselves life members of the Parent Society, or some Branch or Auxiliary Society. The sum of seventy-five dollars a year, subscribed with a view of being continued for seven years, constitutes a temporary scholarship, with which the Directors will aim to bring forward one minister of the gospel. Forty dollars paid by a clergyman, or one hundred dollars paid by a layman, constitutes an honorary life membership. Ministers have frequently been made life members by ladies and gentlemen of their parish.

3. Let the Treasurers of all Education Societies make as large collections as possible, and remit them immediately to the Parent Institution.

4. Let ministers present this subject to their people in the way they may deem most expedient for the benefit of the object.

5. Let all who have a heart to pray, remember the American Education Society at the throne of grace, that their prayers and alms may ascend as an acceptable memorial before God. And may He who hath the hearts of all men in his hands, incline those who possess the silver and gold, to contribute liberally of their substance to this all-important object.

A SWEET SAYING.—“Never shall I forget the thrill

of pleasure which the last sentence of a dear child, my nephew, excited in my mind. It dropped from his lips as he lay dying on my shoulder. He said, “Suffer little children to come unto me, and forbid them not; that is a sweet saying, is it not, uncle?” He expired immediately to know its sweetness!

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 3.

Dear Sir,—Another way in which the selling of ardent spirit, to be used as a drink, injures the community, is, by increasing its vices. By an examination of prisons, in more than a hundred counties, it has been ascertained, that more than four fifths of their inmates were drunkards, or persons, who, when at liberty, used freely the drunkard's drink. And often in a great majority of cases, they committed the very crime for which they were imprisoned, when under the influence of intoxicating liquor. And wherever the selling of such liquor has been prohibited, while industry, health and prosperity have been greatly increased, the number of crimes has been surprisingly diminished. The criminal docket of the courts has been almost cleared, and the jails become comparatively empty. Take the following as specimens of cases generally. Of 643 who were committed to the house of correction in Boston in one year, 453 were drunkards; and the keeper stated, that he did not believe that there were 10 among the whole, that were not intemperate. Of those committed by the Police Court which are about as one to thirteen and an half of the whole, 19 out of 20 have delirium tremens; and “he freely states, from careful inquiry and investigation I have no hesitation in saying, with very slight exceptions, all who have been sentenced here for the various crimes and offences against the peace, have been in consequence of intemperance.” In another communication the Overseers as a body state, that after careful attention to the subject, they have come to the result, that seven-eighths of all the sentences of imprisonments, were occasioned by the vice of intemperance.

Of 119 commitments to the state prison in Charlestown, in one year, 100 were occasioned by intemperance; and the 15 re-commitments the same year, were all occasioned in the same way. Of 39 in the jail of Litchfield County, Conn. 35 were intemperate, and of 120 in the State Prison at Wethersfield, more than 90 were intemperate; and all are believed to have used ardent spirit freely, when at liberty. Of 114 who were committed to the jail in Albany, N. Y. in one month, 96 used ardent spirit freely and the other 18 were strangers, whose habits were not known. But from the nature of their crimes, assault and battery, whipping their wives, abusing their children, &c. &c. little doubt can be entertained as to the cause. The whole number of commitments during the year 1833, was 1216; and the Police Justice stated, that there was scarcely a case of commitment, in which rum was not the exciting cause. And between 7 and 800 persons committed to the State Prison in Auburn, N. Y. more than 400 were under the power of intoxicating liquor when the crime was committed for which they were imprisoned; and there was not 10 among the whole, who, when at liberty, did not freely use it. And so substantially, on careful examination, it would be found to be throughout

the country. The number of crimes through the influence of intoxicating liquor is increased more than four fold, and of course the expenses of their prosecution.

Another injury done to the community is the evil effect of the example of these criminals upon multitudes with whom they associate, who are never committed to prison or publicly convicted of crimes; but who are rendered more vicious and of course more worthless and hurtful to the community than they otherwise would have been.

Another way in which the selling of ardent spirit, to be used as a drink, greatly injures the community, is, by increasing the number of insane and lessening the reason of multitudes in whom it is not entirely destroyed. Of 781 maniacs in different insane hospitals 392 were deprived of reason, according to the testimony of their own friends, by the use of strong drink. And the physicians who had the care of them, stated also that this was the case also with many others. And no person who uses ardent spirit freely, has as much reason as he otherwise might have, or is as useful as he otherwise might be, and probably would be, to the community.

Another way in which the traffic in ardent spirit injures the community, is by increasing the amount and severity of diseases, and greatly shortening the duration of human life.

Of 77 persons found dead, 67 according to the Coroners inquest, were killed by strong drink. Of 44 murders 43 were occasioned in the same way. Seventy-five of the physicians of Boston have testified publicly, that ardent spirit is, to persons in health, never beneficial, that it is a frequent cause of disease and death, and that often renders the diseases which arise from other causes more difficult of cure, and more fatal in their termination. This is substantially the testimony of the great body of intelligent and temperate physicians, who have examined the subject, throughout the world. Of 91 adults who died in one year in New Haven, Conn., 32 according to the testimony of the Medical Association, were occasioned by intoxicating drink. Of 4292 deaths in Philadelphia, 700 in the opinion of the College of physicians and surgeons, were occasioned in the same way. Of 32 persons who died in one year in Annapolis, Md., 10 in the opinion of the physicians of that city, died of diseases occasioned by spirituous liquor; and of 18 men who died in that city in one year, 9, or one half the whole, were killed in the same way. A physician who lives in the State of New York has for a number of years kept a record of the ages of all the men who died in the town in which he lives; and he finds that the average of drunkards has been 44 5-8ths years, and that they lived after they became drunkards 11 3-8ths years; while the average of the sober men was 74 3-7ths years: making about 30 years difference, upon an average, between the life of the sober man and the life of the drunkard. A distinguished physician has given it as his opinion, that let 10 young men begin at 21 years of age, to use but one glass of spirit, only two oz. a day, and never increase the quantity, that nine out of ten will, upon an average, shorten life more than 10 years. But if moderate drinking shortens life upon an average of only 5 years, and drunkenness only 20, and we have in this country only five

moderate drinkers to one drunkard, it would cut off in the course of 30 years, more than 40,000,000 years of human life. This would be equal to 20 years of life for 2,000,000 men. Nor is there any reason to suppose, that this is a loss of human life greater than is actually occasioned by the use of strong drink. Who then can avoid the conclusion that the traffic in it is highly injurious to the community, and also a palpable and gross violation of the law of God. And if so, it is not unconstitutional, that, for the purpose of defending the community from its evils, the indiscriminate selling of it should be prohibited.

Truly yours,
J. EDWARDS,
Cor. Sec. Am. Temp. Soc.

SIMULTANEOUS TEMPERANCE MEETING.

The last Tuesday in February has been recommended by the American Temperance Society, as a day for Simultaneous Temperance Meetings throughout the United States. The great benefits which have resulted from similar meetings in years past, have led the Executive Committee earnestly to desire that these meetings should be universally attended the present year, throughout the United States, and throughout the world. And they would respectfully invite the special attention of all the friends of Temperance on that day, particularly to the following things, viz:—

1. To the resolution which was adopted by the Society at their Annual Meeting, in Boston, in May last, which is as follows:

"As it has been proved, by the experience of thousands in this and other countries, of all ages and conditions, and in all kinds of lawful business, that abstinence from intoxicating drink is not only safe but salutary; and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed; and as the example and the kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good, therefore

"Resolved, That the more extensively and universally this course is adopted by all friends of temperance, the more rapid, in our view, will be the progress, and the more complete the triumphs of the Temperance Reformation; and the greater will be the prospect that drunkenness and its evils will cease."

2. To the facts which are stated in the last Report of the American Temperance Society, from p. 22 to p. 32, showing the benefits of abstinence from the use as a beverage of all intoxicating drink.

3. To the facts, that this Report, which is viewed as one of the most importance which the Society has ever issued, can be furnished by the thousand, in a pamphlet form, at six cents a copy, by Seth Bliss, No. 5, Cornhill, Boston: or by E. C. Delavan, Esq. of Albany, N. Y. printed on a single sheet, without the Appendix, for \$7 per thousand. Measures have been taken to put a copy of it into every family in the State of New York, and in various parts of this and other countries; and the friends of temperance universally are hereby respectfully and earnestly requested to take effectual measures on the day of the Simultaneous Meetings, if it has not been done before, to put a copy of it into every family. It may be done at an expense of only one cent to a family, and would, as the Committee believe, accomplish great good to mankind.

Editors of papers and periodicals, friendly to the cause of temperance, throughout the United States, are requested to insert the above in their publications, previous to the last Tuesday in February, 1836, as many times as may be convenient.

J. EDWARDS,
Cor. Sec. Am. Temp. Society.

DON'T FORGET THE PRINCIPLE.

What principle? The principle taught by Paul, and which Mr. Finney has made the subject of his Lecture: **THAT IF A MAN DOES THAT OF WHICH HE DOUBTS THE LAWFULNESS, HE SINS, AND IS CONDEMNED FOR IT IN THE SIGHT OF GOD.** Take your Bible, before you read the Lecture, and examine these passages of scripture from which he derives the principle, and satisfy yourself whether it is there taught by the Apostle. It is a principle of very extensive application,—there is no one who has not occasion to use it. It certainly appears reasonable. It is just this: If your child does a thing from day to day which he all the while suspects you would not approve, he does wrong; and that whether the thing itself be wrong or right. A dutiful child in such a case—where he had any doubt concerning the matter—where he had any suspicion that you would not approve, would be careful immediately to learn your will. If he goes on in such a state—doubting your approval, he does wrong:—he shows, at the best, that he has not much regard for your will. If the thing done should finally prove to be *wrong*, and you should call him to account, you would not take as a sufficient apology his plea that he did not *know* that you would *disapprove*. If you knew that he had any *suspicions* that you would disapprove, you would call him undutiful—you would charge him with blame. If in the end the thing itself should prove to be *right*, yet if you knew that he had all along been doing it, *half believing that you would not approve*, you would still adjudge him of wanting a dutiful spirit. Does not the principle seem reasonable? Is there not at least so much of the appearance of truth about it that you are bound to examine these passages of scripture and satisfy yourself whether or not the principle is there taught. If Paul has taught the principle, then reader, it is for your and my benefit. It remains for us to make the application. If we will let it have its practical influence upon us, I greatly misjudge if it will not make us more holy. If we do not carry it out into practice, then by the very principle itself are we condemned.

MR. FINNEY'S LECTURES ON CHRISTIAN DUTY
LECTURE III.

Abridged from the Evangelist.

TEXT.—"He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.—ROM. xiv. 23.

It was a custom among the idolatrous heathen to offer the bodies of slain beasts in sacrifice, a part of every beast that was offered belonged to the priest. The priests used to send their portion to market to sell, and it was sold in the shambles as any other meat. The Christian Jews that were scattered every where, were very particular as to what meats they ate, so as not even to run the least danger of violating the Mosaic law, and they raised doubts and created disputes and difficulties among the churches. This was one of the subjects about which the church of Corinth was divided and agitated, until they finally wrote to the apostle Paul for directions. A part of the first Epistle to the Corinthians was doubtless written as a reply to such inquiries. It seems there were some who carried their scruples so far that they tho't

it not proper to eat any meat, for if they went to market for it they were continually in danger of buying that which was offered to idols. Others thought it made no difference, they had a right to eat meat, and they would buy it in the market as they found it, and give themselves no trouble about the matter. To quell the dispute, they wrote to Paul, and in the 8th chapter he takes up the subject and discusses it in full.

This is his benevolent conclusion, that he would rather forego the use of flesh altogether than be the occasion of drawing a weak brother into idolatry. For, in fact, to sin so against a weak brother is to sin against Christ.

In writing to the Romans he takes up the same subject. The same disputations had existed there. After laying down some general maxims and principles, he gives this rule:

"Him that is weak in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs."

There were those among them who chose to live entirely on vegetables, rather than run the risk of buying in the shambles flesh which had been offered in sacrifice to idols. Others ate their flesh as usual, buying what was offered in market for conscience sake. Those who lived on vegetables charged the others with idolatry. And those who ate flesh accused the others of superstition and weakness. This was wrong.

The word in this passage rendered *damned* means *condemned*, or adjudged guilty of breaking the law of God. If a man doubts whether it is lawful to do a thing, and while in that state of doubt he does it, he displeases God, he breaks the law and is condemned, whether the thing be in itself right or wrong. I have been thus particular in explaining the text in its connection with the context, because I wished fully to satisfy your minds of the correctness of the principle laid down:

That if a man does that of which he doubts the lawfulness, he sins, and is condemned for it in the sight of God.

Whether it is lawful itself is not the question. If he doubts its lawfulness, it is wrong.

There is one exception which ought to be noticed here. And that is, where a man as honestly and fully doubts the lawfulness of omitting to do it as he does the lawfulness of doing it. Then all that can be said is, that he must act according to the best light he can get. But where he doubts the lawfulness of the act, and has no cause to doubt the lawfulness of the omission, and yet does it, he sins and is condemned before God, and must repent or be damned. In further examination of the subject, I propose

I. To show some reasons why a man is criminal for doing that of which he doubts the lawfulness.

II. To show its application to a number of specific cases.

III. Offer a few inferences and remarks, as time will allow.

I. I am to show some reasons for the correctness of the principle laid down in the text—that if a man does that of which he doubts the lawfulness, he is condemned.

1. One reason why an individual is condemned if he does that of which he doubts the lawfulness, is—

That if him dou stop the his satis

To of doing his com whether would b mates i would l wrong?

Again Where doubt w after de stop and not eno hell. I goes on that itse whether and yet He is co

2. For whether other of

He do he does ed to se inquire go forw selfish a God is whether wants to

3. T goodness

He as a suffici know hi the pati cide at a

4. It It sh the nec of duty, honest i

5. It It sh right, a tion not is pleas and hea ness.

The in the Corinth for a m ness of God, a

II. I ciple to But

First may be ness of

That if God so far enlightens his mind as to make him doubt the lawfulness of an act, he is bound to stop there and examine the question and settle it to his satisfaction.

To illustrate this: suppose your child is desirous of doing a certain thing, or suppose he is invited by his companions to go some where, and he doubts whether you would be willing, do you not see that it would be his duty to ask you? If one of his school-mates invites him home, and he doubts whether you would like it, and yet goes, is not this palpably wrong?

Again, for illustration, take the Universalist.—Where is one who can say he has not so much as a doubt whether there is not a hell, where sinners go after death into endless torment. He is bound to stop and inquire, and search the Scriptures. It is not enough for him to say he does not believe in a hell. It may be there is, and if he rejects it and goes on reckless of the truth whether there is or not, that itself makes him a rebel against God. He doubts whether there is not a hell which he ought to avoid, and yet acts as if he were certain and had no doubts. He is condemned.

2. For a man to do a thing when he doubts whether it is lawful, shows that he is selfish, and has other objects besides doing the will of God.

He doubts whether God will approve of it and yet he does it. Is he not a rebel? If he honestly wished to serve God, when he doubted he would stop and inquire and examine until he was satisfied. But to go forward while he is in doubt, shows that he is selfish and wicked, and is willing to do it whether God is pleased or not, and that he wants to do it, whether it is right or wrong. He does it because he wants to do it, and not *because it is right*.

3. To act thus is an impeachment of the divine goodness.

He assumes it as uncertain whether God has given a sufficient revelation of his will, so that he might know his duty it he would. He virtually says that the path of duty is left so doubtful that he must decide at a venture.

4. It indicates slothfulness and stupidity of mind.

It shows that he had rather act wrong than use the necessary diligence to learn and know the path of duty. It shows that he is either negligent or dishonest in his inquiries.

5. It manifests a reckless spirit.

It shows want of conscience, an indifference to right, a setting aside the authority of God, a disposition not to do God's will, and not to care whether he is pleased or displeased, a desperate recklessness and headlong temper, which is the height of wickedness.

The principle then which is so clearly laid down in the text and context, and also in the chapter from Corinthians, is fully sustained by examination—That for a man to do a thing, when he doubts the lawfulness of it, is sin, for which he is condemned before God, and must repent or be damned.

II. I am now to show the *application of this principle* to a variety of particular cases in human life. But

First—I will mention some cases where a person may be equally in doubt with respect to the lawfulness of a thing, whether he is bound to do it or not to

Take the subject of *Wine at the Communion Table*.

Since the Temperance Reformation has brought up the question about the use of wine, it has been seriously doubted by some whether it is right to use such wines as we can get here, in celebrating the Lord's supper. Some are strong in the belief that wine is an essential part of the ordinance, and that we ought to use the best wine we can get, and there leave the matter. Others say we ought not to use alcoholic or intoxicating wine at all, and that as wine is not in their view essential to the ordinance, it is better to use some other drink. Here is a case which men must decide according to the best light they can get, honestly and with a single desire to know and do what is most pleasing to God.

I do not intend to discuss this question, of the use of wine at the communion, nor is this the proper place for a full examination of the subject. I introduced it now merely for the purpose of illustration. But since it is before us, I will make two or three remarks.

(1.) I have never apprehended so much evil as some do, from the use of common wine at the communion. I have not felt alarmed at the danger or evil of taking a sip of wine, a tea spoonful or so, once a month, or once in two or three months. I do not believe that the *disease* of intemperance will be either created or continued by so slight a cause. Nor do I believe it is going to injure the temperance cause so much as some have supposed. And therefore, where a person uses wine as we have been accustomed to do, and is fully persuaded in his own mind, he does not sin.

(2.) On the other hand, I do not think that the use of wine is in any way essential to the ordinance. In order to settle this question about wine, we should ask what is *the meaning* of the ordinance of the supper. What did our Saviour design to do? It was to take the two staple articles for the support of life, food and drink, and use them to represent the necessity and virtue of the atonement.

It is plain that Christ had that view of it, for it corresponds with what he says, "My flesh is meat indeed, and my blood is drink indeed." So he poured out water in the temple, and said, "If any man thirst, let him come unto me and drink." He is called the "Bread of life." Thus it was customary to show the value of Christ's sufferings by food and drink. As food and drink are essential to the life of the body, so his body and blood, or his atonement, are to the life of the soul. For myself, I am fully convinced that wine is not essential to the communion, and I should not hesitate to give water to any individual that conscientiously preferred it. Let it be the common food and drink of the country, the support of life to the body, and it answers the end of the institution. If I was a missionary among the Esquimaux Indians, where they live on dried seal's flesh and snow-water, I would administer the supper in these substances. It would convey to their minds the idea that they cannot live without Christ.

I say, then, that if an individual is fully persuaded in his own mind, he does not sin in giving up the use of wine. Let this church be fully persuaded in their own minds, and I shall have no scruple to do either way.

Now don't lose sight of the great principle under discussion. It is this: where a man doubts honestly, whether it is lawful to do a thing, and doubts equally on the other hand, whether it is lawful to omit doing it, he must pray over the matter, and search the scriptures, and get the best light he can on the subject and then act. And when he does this, he is by no means to be judged or censured for the course he takes. "Who art thou that judgest another man's servant?" And no man is authorized to make his own conscience the rule of his neighbor's conduct.

A similar case is where a minister is so situated that it is necessary for him to go a distance on the Sabbath to preach, as where he preaches to two congregations, and the like. Here he may honestly doubt what is his duty, on both hands. If he goes, he appears to strangers to disregard the Sabbath. If he does not go, the people will have no preaching. The direction is, let him search the scriptures, and get the best light he can, make it a subject of prayer, weigh it thoroughly, and act according to his best judgment.

He design is to do right, and the doubt is as to the means of doing it in the best manner.

Secondly—I will mention some cases, where the design is wrong, where the object is to gratify self, and the individual has doubts whether he may do it lawfully. I shall refer to cases concerning which there is a difference of opinion—to acts of which the least that can be said is that a man must have doubts of their being lawful.

1. Take, for instance, *the making or vending of alcoholic drinks.*

After all that has been said on this subject, and all the light that has been thrown upon the question, is there a man living in this land who can say he sees no reason to doubt the lawfulness of this business. He may cavil and raise objections, as much as he pleases, but *he knows* that he has doubts about the lawfulness of his business. And if he doubts, and still *persists* in doing it, without taking the trouble to examine and see what is right, he is just as sure to be damned as if he went on in the face of knowledge.

2. So where an individual is engaged in an employment that requires him to break the Sabbath.

As for instance, attending on a Post office that is opened on the Sabbath, or a Turnpike gate, or in a Steamboat, or any other employment that is not a work of necessity.

3. Owning stocks in steam-boat and rail-road companies, in stages, canal-boats, &c. that break the Sabbath.

4. The same remarks will apply to all sorts of lottery gambling. He doubts.

5. Take the case of those indulgences of appetite, which are subject of controversy, and which, to say the least, are of doubtful right.

6. Apply this principle to *various amusements.*

(1.) *The Theatre.* There are vast multitudes of professors of religion who attend the theatre. And they contend that the Bible no where forbids it. Now mark. What Christian professor ever went to a theatre and did not doubt whether he was doing what is lawful?

(2.) *Parties of Pleasure,* where they go and eat and drink to surfeiting. Is there no reason to doubt whether that is such a use of time and money as God requires? And if you doubt, and still do it, you are condemned.

You see that this principle touches a whole class of things, about which there is a controversy, and where people attempt to parry off by saying it is not worse than to do so and so, and thus get away from the condemning sentence of God's law. But in fact, if there is a doubt, it is their duty to abstain.

(3.) Take the case of balls, of novel reading, and other methods of wasting time. Is this God's way to spend your lives? Can you say you have no doubt of it?

7. Making calls on the Sabbath. People will make a call, and then make an apology about it. "I did not know as it was quite right, but I thought I would venture it." He is a Sabbath breaker in heart, at all events, because he doubts.

8. Compliance with worldly customs at new-year's day. Is it NOT DOUBTFUL whether this is all lawful? I should call in question the sanity of the man or woman that had no doubt of the lawfulness of such a custom, in the midst of such prevailing intemperance as exists in this city. And if it is doubtful, it comes under the rule: "If meat make my brother to offend," if keeping new-year's leads to so much gluttony, and drunkenness, and wickedness, does it not bring the lawfulness of it into doubt? Yes, that is the least that can be said, and they who doubt and yet do it, sin against God.

9. Compliance with the extravagant fashions of the day.

Christian lady! have you never doubted, do you not now doubt, whether it is lawful for you to copy these fashions, brought from foreign countries, and from places which it were a shame even to name in this assembly? Have you no doubt about it? And if you doubt and do it, you are condemned, and must repent of your sin, or you will be lost forever.

10. Intermarriages of Christians with impenitent sinners.

See that Christian man or woman that is about forming such a connection—doubting all the way whether it is right—trying to pray down conscience under the pretext of praying for light, praying all round your duty, and yet pressing on—TAKE CARE.

Thus you see, my hearers, that here is a principle that will stand by you when you attempt to rebuke sin, and the power of society is employed to face you down and put you on the defensive, to bring absolute proof of the sinfulness of a cherished practice. Remember *the burden of PROOF does not lie on you*, to show beyond a doubt the absolute unlawfulness of the thing. If you can show sufficient reason to question its lawfulness, and to create a valid doubt whether it is according to the will of God, you shift the burden of proof to the other side. And unless they can remove the doubt, and show that there is no room for doubt, they have no right to continue, and if they do, they sin against God.

REMARKS.

1. The knowledge of duty is not indispensable to moral obligation, but the possession of the means of knowledge is sufficient to make a person responsible.

If a man has the means of knowing whether it is right or wrong, he is bound to use the means, and is bound to inquire and ascertain, at his peril.

2. If those are condemned, and adjudged worthy of damnation, who do that of which they doubt the

lawful-
are doing
fess to be

We to
demonst
himself

3. H
behind

But C
of lies,
their ve

Many
tempera
rum, be

And the
a temp

ced. M
and stro

calculate
that the
hope to

dence co
Who

has no c
great bo
the subj

it, and i
and at t

discussion
should b

tion to a
ry is a s

will that
tinue to

while th
before c

them ou
gards it

We r
be some

doubts t
doubts t

present
case, it

and exa
word of

least be
educate

selves a
pot them

5. It
in the c

See v
strongly

6. Th
science.

It ca
cause o
indulge

the law
because

persist i
themsel

wrong t
because

for the

7. D

lawfulness, what shall we say of the multitudes who are doing continually that which they know and confess to be wrong?

Who to that man who practices that which he condemns. And "happy is he that condemneth not himself in that thing which he alloweth."

3. *Hypocrites* often attempt to shelter themselves behind their doubts to get clear of their duty.

But God will drag them out from behind this refuge of lies, by the principle laid down in the text, that their very doubts condemn them.

Many will not be enlightened on the subject of *temperance*, and will still persist in drinking or selling rum, because they are not *fully convinced* it is wrong. And they will not read a tract or a paper, nor attend a temperance meeting, for fear they shall be convicted. Many are resolved to indulge in the use of wine and strong beer, and they will not listen to any thing calculated to convince them of the wrong. It shows that they are determined to indulge in sin, and they hope to hide behind their doubts. What better evidence could they give that they are hypocrites.

Who in all these United States can say, that he has no doubt of the lawfulness of slavery? Yet the great body of the people will not hear any thing on the subject, and they go into a passion if you name it, and it is even seriously proposed, both at the north and at the south, to pass laws forbidding inquiry and discussion on the subject. Now, suppose these laws should be passed, for the purpose of enabling the nation to shelter itself behind its doubts, whether slavery is a sin, that ought to be abolished immediately—will that help the matter? Not at all. If they continue to hold their fellow men as property, in slavery, while they doubt its lawfulness, they are condemned before God, and we may be sure their sin will find them out, and God will let them **KNOW** how he regards it.

We may suppose a case, and perhaps there may be some such in the southern country, where a man doubts the lawfulness of holding slaves, and equally doubts the lawfulness of emancipating them in their present state of ignorance and dependence. In that case, it is his duty to inquire on all hands for light, and examine the question honestly in the light of the word of God, till his doubts are cleared up. The least he can do is to set himself with all his power to educate them and train them to take care of themselves as fast and as thoroughly as possible, and to put them in a state where they can be set at liberty.

5. It is manifest there is but very little conscience in the church.

See what multitudes are persisting to do what they strongly doubt the lawfulness of.

6. There is still less love to God than there is conscience.

It cannot be pretended that love to God is the cause of all this following of fashions, this practising indulgences, and other things of which people doubt the lawfulness. They do not persist in these things because they love God so well. No, no, but they persist in it because they wish to do it, to gratify themselves, and they had rather run the risk of doing wrong than to have their doubts cleared up. It is because they have so little love for God, so little care for the honor of God.

7. Do not say, in your prayers, "O Lord, if I

have sinned in this thing, O Lord, forgive me the sin."

If you have done that of which you doubted the lawfulness, you have sinned, whether the thing itself be right or wrong. And you must repent, and ask forgiveness.

And now, let me ask you all who are here present, are you convinced that to do what you doubt the lawfulness of, is sin? If you are, I have one more question to ask you. Will you from this time relinquish every thing of which you doubt the lawfulness? Every amusement, every indulgence, every practice, every pursuit? Will you do it, or will you stand before the solemn judgment seat of Jesus Christ, condemned? If you will not relinquish these things, you show that you are an impenitent sinner, and do not *intend* to obey God, and if you do not repent, you bring down upon your head God's condemnation and wrath forever.

AM I READY?

A young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, *Sir, must I die?* Must I die? Must I die? Deceive me not in this thing. His firm tone and penetrating look demanded an honest reply. He was told he could not live more than an hour. He waked up as it were at once to a full sense of the dreadful reality. Must I then go into eternity in an hour? Must I appear before my God and judge in an hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind, that I was to be one of this number. And now what shall I do to be saved? He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe? Here is no time to explain the manner, death will not wait for explanation. The work must be *done*. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction. Friends were weeping around, and running to and fro in the phrenzy of grief. The poor sufferer, with a bosom heaving with emotion, and with an eye gleaming with desperation, continued his cry of "What shall I do to be saved?" till in less than an hour, his voice was hushed in the stillness of death."

THE FATAL MISTAKE

OF THE AMERICAN PEOPLE, IN CONSIDERING POPE, IN THIS COUNTRY, A RELIGIOUS AND NOT A POLITICAL ORGANIZATION.

No. 2.

Fellow Citizens:—The papal is not like the Christian religion, which claims to have no kingdom or inheritance in this world, but like the mahometan hierarchy, **IT IS A POLITICAL ORGANIZATION**, founded in the blood of the patriot and the Christian. That this is indeed the case, may be shown,

1. *From the Organization of the Papal Government.*

The pope is at the head of the establishment, clothed with absolute power, surrounded by a consistory of cardinals, who aid him in the administration of both ecclesiastical and civil government, which are so entirely blended, that it is impossible to touch

the one, without interfering with the other. The civil and ecclesiastical authority both emanate from the pope, and are exercised by the same individuals.

In all papal countries the pope has his *nuncio* or diplomatic representative at court; in every country the followers of the Roman pontiff are governed by priests, who are created by, and subject to, their bishops and arch bishops, who are the dependent vassals of the see of Rome. Every officer in the church of Rome, in every country, is, from the genius of her government, subject to the pontiff and may be removed or recalled at his pleasure. Every private member, too, of the papal communion, is under the most solemn covenant obligation to be in subjection to the pope.

In the Confession of the Catholic Faith, to which all must subscribe, we find the following clause: "I acknowledge the Holy Catholic Apostolic Roman Church, for the Mother and Mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. I likewise undoubtedly receive all other things, delivered, defined and declared by the sacred Canons and General Councils, and particularly by the Holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the Church."

Here, Americans, you see an organization with a head professing civil jurisdiction, wearing a tripple crown, with two swords, administering both spiritual and temporal authority, with his political representatives at every papal court, appointing all the officers for his people in every nation, and making them, all, from greatest to least, swear unwavering obedience and allegiance to his royal person, acknowledging him as the vicar of Jesus Christ, and promising to conform themselves to all that has been done or may be done at Rome. Is not this evidence of the political character of the papal communion? But this will be still more evident when we consider,

II. The Claims of the Roman Court.

These claims of the pontiff we shall collect from his own writers, and from his own acts. We shall commence with Bellarmine, who was appointed by Gregory XIII, to deliver a course of Lectures in the college at Rome, fourteen years after the Council of Trent. In these lectures we find the following claim of temporal power: "The pope may possess indirectly supreme power in directing the temporal offices of all Christians, in order to the bestowment of spiritual good." Again: "the spiritual power does not intermeddle with temporal matters, so that the spiritual design is not hindered; but if any thing of that kind take place, the spiritual power may and ought to coerce the temporal power." Again: "The pope may change kingdoms and take away from one and bestow upon another, as supreme spiritual prince." Again: "If any civil law is necessary to the salvation of souls, and kings will not enact it—or if any civil law is injurious to the salvation of souls, and kings will not abrogate it, the pope may in one case enact and in the other annul." Again: "When the safety of souls is concerned, the pope may assume even temporal power." Again: "The pope may and ought to compel all christians to serve God in that manner which their station re-

quires, but kings are bound to serve God by defending the church and punishing heretics, therefore the pope may and ought to enjoin kings to do this, and if they neglect, compel them." These are the papal claims published in the 16th century by the pope's lecturer in his own college, for which he rewarded him with a cardinal's hat.

These claims of the pope, through his lecturer in the 16th century, are a mere revival of the claim made by Boniface in the 14th, in the following words, "Moreover we announce, appoint, decide, and affirm, that all the interests of men are for the purpose of safety, entirely under the control of the Roman pontiff." In accordance with these claims, the American continent and islands were all made over by the pope to Ferdinand and Isabella, of Spain, before they were discovered, together with all other lands in this hemisphere which had not previously been taken possession of by some papal prince in the name of his holiness.

But it may perhaps be thought that these ancient claims and pretensions have been given up. It is not so, Americans, the present pope has never disclaimed any power claimed or exercised by his predecessors. On the contrary, he is still availing himself of every opportunity to show that the tyranny of the dark ages is still the principle upon which the papal see proceeds. The present pope on every holy Thursday, excommunicates all protestants and all who harbor them, in the following words: "We therefore following the ancient and yearly custom, in behalf of Almighty God and ourselves, excommunicate all heretics who adhere to or follow the execrable heresy of Martin Luther, and all who either favor and harbor his followers, or read and defend his works." This does not look much like reformation, nor does the late papal decree annulling the acts of the government of Don Pedro. Take these facts in connection with the catholic confession of faith, which I have already quoted, and you will see that the present pope claims all the despotic power ever exercised by the court of Rome, over individuals and nations, and that every papist throughout the world is made to swear true obedience and subjection to these preposterous claims.

Popery is the same now that it always was. It is a universal despotism, claiming the right to dispose of all lands, and to take the charge of all the interests of men; and every papist through the earth is bound by a voluntary oath to yield faith and true obedience to the sovereign pontiff, and to all the tyrannical decrees of the dark ages. Yes, Americans, every member of the catholic or papal church in this country, and some of them are very high in civil office, are the vassals of a foreign despot, bound by an oath to "yield true obedience to him as the vicar of Christ," or a vice god, "and to receive and profess all things delivered, defined, and declared by his sacred canons and general councils ever since the papal church has been in existence, and to condemn, reject, and anathematize all things contrary thereto." This is the popery of the whole earth—the same in all ages. This is the *politico religious* despotism, which is sending over its sworn adherents by hundreds of thousands. This is the ghostly father, with his two swords and tripple crown, who claims all authority over the whole earth; who excommunicates

and curs
protestan

"When
another y
kept a s
alarm of
He came
at a risk
others w
men at t
He leape
ed him de
are many
to be occ
too late;
death ha
agony of
will have
minute to

REL

Measur
tract of
accompl
the Deaf
challeng
the existe
of many
ascertain
Dumb, be
formly st
pretences
Religion
ted false,
but thro
suggest t
thing mo
more clea
public th
tion of m
dumb.

"The
born in
istence o
superior
future st
and evil,
vary inte
rare inst
and frien
tion. Th
quire, is
tinet, is
their inte
conduct
this does
deal m
dred lan

I have
dumb pe
from ver
their sta
fore the
instance
of moral
ced to t
our popu
ages; an
tions in
and dum

and curses every holy Thursday, all who harbor any protestants or reads their books.

A NATIVE AMERICAN.

ONE MINUTE TOO LATE.

"When I was a young man, said an aged minister, another young man, not far distant from where I lived, kept a store. One night he was awakened by the alarm of fire. He awoke and ran; it was his own store. He came to it; the flames were spreading. He went in at a risk once and again to bring out goods, where no others would venture. The last time he went in, the men at the door all cried out, 'Come out! Come out!' He leaped towards the door; the building fell and crushed him dead. He was one minute too late." So there are many sinners, busied about worldly cares, who ought to be escaping the flames, but who will be one minute too late; for they will not awake to their danger till death has overtaken them. Then amid the hurry and agony of the dying hour, they will be unfit, and they will have no time to flee from the coming wrath. One minute too late.

RELIGION OF THE DEAF AND DUMB.

Messrs. Editors—Please publish the following extract of a note, I received lately from Mr. Weld, the accomplished Principal of the American Asylum for the Deaf and Dumb. I have long been in the habit of challenging infidels to give me a satisfactory account of the existence of religion. I have never known one out of many who have dared to attempt it. If it can be ascertained that what is here related of the Deaf and Dumb, be true in all other countries; or that it is uniformly so in this, and there can be no doubt of it; the pretences of infidels to sustain such a thing as Natural Religion without Revelation will be so far demonstrated false, that none will be at all entangled with them, but through the most wilful perverseness. And I would suggest to Mr. Weld, or Mr. Gallaudet, whether any thing more excellent can be done by them, or that will more clearly subserve the cause of truth, than to make public the results of their observations upon the formation of moral and religious character in the deaf and dumb.

Yours, A.

"The Deaf and Dumb (those I mean who were born in that state,) are generally ignorant of the existence of God, of their own souls, or of any being superior to man. Of course they know nothing of a future state of rewards, and nothing of moral good and evil, except what they derive from their necessary intercourse with their fellow-beings; or in some rare instances, from their instructions of their parents and friends, before they were sent to us for instruction. The knowledge which they thus sometimes acquire, is scarcely of any value; for it is crude, indistinct, and unsatisfactory. They do, indeed, learn from their intercourse with others, that certain courses of conduct will secure approbation, or the contrary; but this does not arise from the unaided reflection of the deaf mute; it is, at least, indirect instruction, and indeed has nothing to do with abstract moral truth.

I have known and taught several hundred deaf and dumb persons, and have had occasion to ascertain from very many of them, as far as possible, what was their state of mind, in regard to moral subjects, before they became my pupils. I do not recollect an instance in which any thing like correct knowledge of moral truth was possessed, unless it could be traced to the instructions of friends. In many instances our pupils lost their hearing at from 4 to 6 years of age; and of course, had received some correct instructions in religion. In other cases they have had deaf and dumb relatives or acquaintances, educated before

them, who have given them some instruction; and, rarely, some ingenious and pious friend, has succeeded, as I have intimated above, in conveying some moral truth to their minds. In a great proportion of cases, however, they are in absolute ignorance on these subjects. Their parents and friends often suppose they are well informed in these respects: but it is a mistake.

The case then, of the uninstructed deaf mutes, is in my opinion, the same as of any other man cut off from all knowledge of the truths of Divine Revelation: and as they know nothing of a future state, nothing of God, or of his laws, I infer, that the knowledge which others possess on these, and other religious subjects, is derived from that Revelation, and from that alone.

If I understand your views of this question, they are the same as my own. The case of Caspar Hauser is doubtless familiar to you, and it is most strikingly in favor of your position.

I shall be happy, sir, if this hurried communication may, in any degree, aid you in your investigations; and am with respect,

Your Obt. Servt.

LEWIS WELD,

Principal of the Asylum.

Hartford, Conn., Oct. 6, 1835.

For the Religious Intelligencer.

The above testimony, extracted from the New York Observer, will be welcomed by the public, as coming from a gentleman whose devotion to his profession, as well as his official station, will cause his opinion on the subject before us to be respected and confided in. Its correctness is confirmed by the concurrent testimony of the great body of intelligent and judicious instructors in this country and in Europe. They almost unanimously agree, that the uneducated deaf and dumb, although recognizing a distinction, however limited, between right and wrong, have no idea of the existence of God or the immortality of the soul. No case has yet been known, in which a deaf mute has arrived, unaided and without instruction, at these great truths.

It is hence inferred that not only the deaf and dumb but mankind generally are unable to originate the idea of God's existence or the soul's immortality; and that therefore all our knowledge of these and kindred subjects must necessarily be derived from divine revelation. It may be—perhaps it is—the case, that without the Scriptures, we should have no knowledge of our relation to God and of our future destiny. Such a conclusion, however, must be proved, in our opinion, if proved at all, on other grounds than that relied upon in the letter before us.

The reasons of the fact that the deaf and dumb without instruction never arrive at the knowledge of any of the great doctrines of the Bible, it is not difficult to discover. They are isolated in society, and have, therefore, none of that communication and collision with others, on which the activity of the mind and the progress of society so materially depend. They have not the power of hearing, and therefore cannot avail themselves of the aid of language—that powerful engine by which we rapidly and safely mount up from one discovery to another. Hence, without instruction, they are children in the truest and fullest sense of the term. Like children, they never carry their thoughts beyond the range of sensible objects. Like them, they rarely inquire into the causes of things, but are contented to know what is simply apparent to the senses.

When asked, therefore, after completing their education, what in their days of ignorance they looked upon as the cause which made the rain to fall and the grass to grow—who it was that created the world and every thing about them, they almost uniformly reply in exact accordance with the fact we have mentioned, that the inquiry never occurred to them and they had no tho'ts

about it. Their minds had not reached a sufficient degree of maturity to lead them to trace, except in the most obvious cases, the relation of cause and effect.

But, if a nation of deaf and dumb persons could be supposed to exist, with no revelation from above and no knowledge other than that obtained by the senses, it is hardly supposable that such a state of ignorance would be permanent. By the interchange of thought, and the gradual improvement and extension of the language of signs, which they must necessarily use, a true and rapid progress would instantly commence. One generation, adding to the knowledge obtained by their predecessors, would hand it down to those who should succeed them, and in time, the same abstruse speculations which agitated Europe in the days of Abelard and Occam, would exist in the community which we have supposed. In such a state of society, where the mind is awake and active and bent on making discoveries, what evidence is there that the deaf and dumb might not and would not originate the idea of the soul's immortality, and all the grand, fundamental truths which are revealed in the Bible? We do not say there is none: but we feel confident that the fact that the deaf and dumb, in their state of isolation and ignorance and mental infancy, do not arrive at these truths of revelation by the light of nature, is not the least evidence that with a greater degree of mental activity and mental maturity, they might not.

On the great question, then, whether the fundamental truths of revelation could be discovered by the light of nature alone, the entire ignorance of the deaf and dumb with regard to these truths, has no bearing whatever. Till we see generation after generation of a deaf and dumb community, with all the advantages of language and society which others enjoy, living and dying without the idea of any thing else than the sensible objects about them, we must be content to draw our arguments from other sources than any with which their case can furnish us.

WINTER HYMN.

BY MRS. SIGOURNEY.

Oh Thou who bidst the Sun
The glittering landscape light,
While mountains, vales, and hillocks shive
In Winter's frost-work bright.

The imploring trees stretch forth
Their trusting arms to Thee,
Who shield'st the naked in their hour
Of cold adversity.

Thou o'er the tender germ
The curtaining snow doth spread,
And give it slumber like a babe
Deep in its cradle bed.

A chain is on the streams,
And on the summer flood,
Yet still their sparkling eyes look up,
And beam with gratitude.

The bee hath left her toil,
Within her cell to sleep,
The warbling tenans of the cloud
A silent Sabbath keep.

Thou mak'st the lengthen'd eve,
The friend of Wisdom prove,
And bid'st us bind confiding hearts
In closer links of love.

Oh Thou, the God of Hope,
Blest Author of our days,
Forbid that winter chill our hearts
Or check the lay of praise.

To be humble ourselves is the only way to rise.

PASTOR'S COUNSELS.

This is a small four by two inch volume neatly done up, one of the numerous productions from the press of the American Sunday School Union. It is designed especially for the young and seems well adapted to its object—to inculcate the importance of early piety. It was originally "addressed by its author to a portion of the youth of his congregation." The style of the work is simple, easy to be understood, yet not destitute of force and elegance.—Its counsels are weighty, and the topics of reflection cannot fail to interest the thoughtful. An affectionate spirit breathes through its pages, such however as does not prevent the faithful exhibition of the nature and necessity of reconciliation with God, or the urgency of *immediate* compliance with the demands of the gospel. Several facts are narrated respecting the death beds of neglecters which are well suited to warn against presumption on the long suffering forbearance of God. One of these is stated as the occasion of the work—the death of a young lady in the midst of gaiety and enjoyment at the early age of nineteen; furnishing no ground for hope of her salvation. The author happily meets the objection so commonly urged against religion—as abridging or destroying participation in innocent enjoyments and clouding the days with gloom,—by denying its truth. He urges his young friends to the trial, and contrasts the sources of happiness they now possess with those which rightfully belong to the Christian, and shows the immeasurable superiority of the latter over the former in these respects. He then follows up his assertions by several considerations evincing the propriety of immediate compliance with the offers of the gospel.—We cannot too soon begin; the exemption of youth from worldly cares; their peculiar adaptedness; the danger of neglect—these in substance form the ground of his argument, which he plainly and happily illustrates by the examples mentioned. His appeals are forcible and must have an effect, we should suppose, on the candid mind of ingenuous youth. The book is well calculated for Sabbath schools, and as such we commend it to a place in their libraries.—It may be obtained at the Sabbath School Depository in this city.—The following is one of the most interesting of the cases quoted.

"In all worldly accomplishments, Laura F— had been most thoroughly instructed. Having now entered her sixteenth year, young, beautiful, and every way prepossessing in her manners, she was the idol of her parents, the charm of her friends, and an object of admiration in every circle in which she moved. But the fell destroyer had selected her as his victim.

"She was suddenly and violently seized with disease. Medical advice was immediately obtained. But all the skill of the healing art could not arrest the steady onward ravages of the destroyer. And now when her case began to be looked upon as hope-

less, th
with has
dwelling
and he
mourning
chamber
inconsol
the bed-
cy; and
now lyin
tortured w
one and
"This
parents.
been as
child for
ting her
they had
They ha
as a sinn
might be
his mout
"And
that mini
Laura, i
plainly sa
his stand
to the dy
"I ha
power.
when any
last sick
about dyin
"Wh
cent, that
one in the
"The
"It is
that is up
thought of
"O,
voice; 's
er, mother
"So do
that at fir
thus again
"The
to, Laura,
are only p
you die no
"O y
you cure m
for me?"
"The
"Do
mind so a
Do you n
ought to r
God, throu
"No,
I never th
"But v
"I ca
pain."
"Will
your pains
sins, and gi

less, the minister of God was sent for. He came with haste. It was indeed a solemn scene. That dwelling, where pleasure had so long kept her court, and held her banqueting house, was now a house of mourning. And O the scene in the sick and dying chamber! The parents weeping in all the agony of inconsolable grief; the physician standing mute by the bed-side of his patient with an air of despondency; and the young, fair, and once beautiful Laura, now lying all pale and ghastly, her countenance distorted with pain, and turning an imploring look to one and another, in vain, for relief!

"This must have been an awful moment to those parents. They would have given worlds had they been as assiduous in their endeavors to train their child for heaven, as they had been unwearied in fitting her to shine and to be admired among men. But they had totally neglected her religious education. They had never acquainted her with her character as a sinner, or led her to the feet of Jesus, that she might hear the gracious words that proceeded out of his mouth.

"And this too must have been a trying moment to that minister. For, alas! neither had he spoken to Laura, in private, about her never-dying soul. He plainly saw the time was short. He therefore, took his stand by the bed, and kindly addressing himself to the dying girl, said,

"I have come to do for you all that is in my power. You are very sick. We ought to consider, when any sickness comes upon us, this may be our last sickness. I suppose you have often thought about dying, and reflected that *you* must die?"

"What!" said Laura, with a sharp, startling accent, that operated like an electric shock upon every one in the room. "Do you think I am going to die?"

"The agitated pastor replied, "It is always profitable to think that any sickness that is upon us may be our last. Have you never thought of dying?"

"O, no, no," said she, with a shrill, piercing voice; "surely, I never thought of dying! O, mother, mother, must I die?"

"So deeply were all overwhelmed with feeling, that at first none could reply. At length the minister thus again commenced his remarks.

"The great business which you have to attend to, Laura, is, to be prepared for death; and if you are only prepared, it is of little consequence whether you die now, or at some future time."

"O yes it is!—I cannot die.—Doctor, cannot you cure me? Is there not something you can do for me?"

"The minister went on to say,

"Do not let the thought of dying distract your mind so as to lose sight of a preparation for death. Do you not know that you are a sinner, that you ought to repent, that you must obtain pardon from God, through Christ, in order to die in peace?"

"No, I do not know any thing about these things; I never thought about dying."

"But will you not try to think of them now?"

"I cannot think, I cannot; I am in so much pain."

"Will you not pray to God that he will ease your pains, and above all, that he will pardon your sins, and give you a new heart?"

"I cannot pray."

"Shall I pray for you?"

"Yes. And O, pray that I may not die."

"Amid this agonizing scene, the minister of Christ kneeled down, and offered up a most fervent supplication to God. The solemn tones of prayer were now heard along those walls, which before had so often rung to the sounds of revelry. There was an humble confession of past unfaithfulness, and a deep, fervent strain of petition, for mercy and help in this moment of need. In the intensity of his feelings, the minister was led to wrestle long with God for the desired blessing—for the conversion of a dying sinner. When he rose from his knees, and returned to the bed, he perceived that Laura was greatly changed. But it was not the change of the inner man. It was the demolition of the tenement in which the struggling soul still lingered, while the spirit, just stretching its wings to take its flight, was wrapt in darkness.

"To the dying Laura, who seemed now more free from bodily pain, he again spoke:

"Do you not feel that you can now look to Christ, and hope, through his atoning blood, for the pardon of your sins?"

"I do not know that I can," said she, with a faint and feeble voice, and with all the frankness of infantine simplicity.

"But are you not praying to him to have mercy upon you, and to give you a new heart?"

"I do not know that I am," said she, with a feeble tone, while the current of life was evidently every moment rapidly ebbing.—*These were her last words!*"

For the Religious Intelligencer.

The tree and its fruits, or narratives from real life. By Mrs. P. H. Brown. New-York: Ezra Collier, 148 Nassau-street, 1836. 18 mo. pp. 142.

This little work is the production of a lady, whom most of our readers will recognize as the authoress of "Poor Sarah," and of the beautiful hymn, "I love to steal awhile away," besides other occasional pieces which have been very favorably received. It is made up of four short narratives, entitled the *reading club*, the *victim*, the *infidel*, and the *aged cottager*, illustrating the miserable effects and fatal consequences of infidelity, gambling, and intoxication. The style of the work, without being particularly nervous, is perspicuous, the sentiments correct, and the mechanical execution neat. It is no slight recommendation, in our view, that the narratives are *true*, and the incidents actually occurred. We very much question the expediency of putting stories and tales in great numbers, into the hands of the young: but if it must be done, let them be, as in the work before us, those in which the incidents are true, and the moral influence good.

To the Editor of the Religious Intelligencer.

In the Intelligencer of the 9th inst., a writer has given a dark picture of the state of common school education, which is supposed to be correct. As it regards the religious interests of the community, this state of things is to be deeply regretted. It is all-important that candidates for an immortal existence should be able to read the Scriptures, which are able to make men wise unto salvation.

The writer states that in Pennsylvania a hundred thousand voters are not able to read and write. True; but what difference does it make, in our political affairs, whether the voters can read or write or not? Look at the state of things in those parts of our country, where every voter or nearly every one, can read, and does read, and enjoy the advantage of knowing all that the public prints communicate respecting public men and public measures. Is it not true that voters of equal intelligence arrange themselves, on the most important political questions, on different sides, and in direct opposition to each other? Now on any given question of voting, both sides cannot be right. One must be right, the other wrong. In many cases, the parties are almost equally divided. In such cases, one half the voters must be wrong. Then we find as many men, who read and write, are wrong, as there are of those who are right. Is not this a true statement? Do we not witness the fact in many parts of the country? And has not this been the fact for thirty years past? If so, how is the education of men in our schools to effect the remedy?

If it shall be answered, the instruction of children must be improved, that our people may have more intelligence; and this may remedy the evil.

Then I reply, the same or similar differences of opinion exist among the most learned and intelligent men. Men in the highest stations, and statesmen of the most extensive acquirements in learning, laws, and civil policy, are found to differ, *toto calo*, on questions of the utmost importance to our political welfare. In this case, as before stated, one party must be wrong with all their intelligence. It is impossible that both can be right. We see then that neither common school education, nor college education, nor professional education does in fact remedy the evil of political divisions. Both parties have intelligence enough to understand their rights—but they differ as much as those who can neither read nor write. Now I wish that men who expect common schools to remedy our political evils, would inform us by what methods this is to be accomplished. A practicable and an efficient plan for this purpose would doubtless be well received by the public; it would certainly afford satisfaction to one

INQUIRER.

To the Editor of the Religious Intelligencer.

Many of your readers were highly gratified by the proposal for the distribution of tracts. May we not hope to see that systematic, well directed, persevering effort commence its operations before the close of the first month in this new year.

New-Haven, Jan. 6, 1836.

From the Philanthropist.

CHAUNCEY A. GOODRICH; obt. April 29th 1835.—
SARAH LOUISA; obt. November 28th, 1835, infant children of Eliphalet and Sarah D. Roberts, of Norristown, Pa.

The mother quietly had passed away,
As quiet star light gently fades away—
Far from Earth's tears, to bowers of sunny joy.
Her infant languished with us here a while,
Wept for its parent, turned away and smiled,
And gladly followed. One sweet girl was left—

The mother's image.—'Twas her pleasant task,
With childhood's prattle, to beguile the grief
'That rested on her sire; and she would climb
Upon his knee and look into his face,
And ask for mother; then would kiss away
'The tear that came unbidden, at that word,—
And he was comforted.

On her sick bed
She spake of her dear brother,—asking oft
If she might see her Chauncey, when I die
And go to heaven, want I, dear Papa?
She said her hymn and hoped her little prayer,
'Twas the last time—for ere another sun
Sank down into the West she sweetly sank
Into his arms who said, their angels ever
Behold his Father's face in heaven.

And who
Thinking of such,—a mother and her babes,
Safe gathered from life's evils,—free from sin—
Looking on Jesus—who for such can mourn!

Dear little ones! ye heard again

Your angel-mother's voice of love—
It called ye from your tears and pain
To dwell with her in bliss above.

Ye could not list another's voice
That strove your infant grief to still;
Ye could not in our world rejoice,
Whose wings were plumed for Zion's hill.

Ye went away—and though there fell
Upon your early grave, the tear—
The thought that now with you 'tis well
Checked that which would detain ye here.

Philad. Dec. 19th, 1835.

W. B. T.

MARRIED.

In this city, on the 6th inst., by the Rev. Mr. Bangs, Mr. Andrew B. Jackson, to Miss Mary Ann Bassett.

In this city, on Sunday evening, the 10th inst., by the Rev. Dr. Croswell, Mr. Ambrose Stevens, to Miss Eliza Fowler, both of this city.

On the 11th inst., by the Rev. Dr. Croswell, Mr. Peter Couine, of Albany, to Miss Nancy S. Perkins, of this city.

On the 17th inst., by the Rev. Mr. Cleveland, Mr. Amos C. Strong, of this city, to Miss Eliza M. Thomas, of West Haven.

At Wethersfield, Mr. Dudley Webster, of Hartford, to Miss Maria M. Montague, daughter of Capt. Gordon Montague, of Wethersfield.

DIED.

In this city, on the 9th inst., Eber E., son of Mr. Samuel S. Russell, aged 10 years. On the 13th, Henry Hubbard, son of Mr. Samuel Wolcott, aged 4 years.

In this city, on the 14th inst., Eliza L., aged 5 years, daughter of Mr. Calvin Downs, 2d

In this city, on the 17th inst., Henry Colton, only son of Mr. Israel Harrison, aged 13 months.

In this city, on the 17th inst. Robert Pierpoint, son of Mr. Eli W. Blake, aged 6 years.

In Columbus, Ohio, on the 27th ult., Ralph Osborn, Esq., who has long been the Auditor of the State, and a highly respectable citizen.

CONTENTS.—No. 35.

Missionaries can support themselves	529	The last Thursday of Feb.	ib.	Am I ready?—The fatal mistake	530
Missionaries go to make money	ib.	Am. Ed. Society	533	One minute too late.—Religion	
We know not where the money goes to	530	License laws	534	of the Deaf and Dumb	541
Striking illustration.—The field is the world	531	Simultaneous temperance meetings	535	Winter hymn.—Pastor's counsels	542
		Don't forget the principle.—Mr. Finney's lecture	536	Poetry	544
				Marriages.—Deaths	ib.